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John and the Synoptics. The series of articles now appearing in the *Expositor*, in which Prof. Sanday is setting forth the "Present Position of the Johannean Question," are worthy of careful attention. The third of the series treats of the relation of the first three to the Fourth Gospel. The author summarizes the objections to the Fourth Gospel on the ground of its relation to the Synoptics under six heads: "(1) That the scene of our Lord's ministry is laid for the most part in Judea rather than in Galilee; (2) that its duration is extended over some two and a half years instead of one; (3) that in particular a different day, Nisan 14th instead of 15th, is assigned to the Crucifixion; (4) a further discrepancy involving the question of the evangelist's reckoning of the hours of the day; (5) that the historical narrative is wanting in development and progression, especially on the important point of our Lord's declaration of His Messiahship; (6) that this goes along with a general heightening of His claims." Of these he says "The first three are practically given up. The fourth is really indifferent. The fifth and sixth are most serious and important." He carefully examines these, however, and cannot find in them the force that their advocates claim. He argues convincingly against the view that the idea of Christ's præexistence as presented in the fourth Gospel is proof of its non-apostolic origin. He finds the same idea in Peter's and Paul's Epistles. St. Paul in A. D. 57 implies the existence of this doctrine and refers to it as something which he takes for granted. Where did he get it, if not from those who received it somehow from the lips of Christ? If so, this objection against the Gospel is only a proof that its author was an apostle. Dr. Sanday is at his best in this careful and yet stirring paper.